

# The Inductive Revolution of the Hypocrites' Analogy in Quran

Dr. Rahmatollah Abdollahzadeh<sup>\*1</sup>, Sheydallah Rastkhiz shoorkaei<sup>2</sup>

1. Assistant professor at Aran and Bidgol Payame Noor University
2. PhD student of Quran and Islamic recourses, Qom Payame Noor University.

*\*Corresponding Author:* [abdollahzadeh\\_arani@yahoo.com](mailto:abdollahzadeh_arani@yahoo.com)

**ABSTRACT:** The application of example to facilitate in this matter is among common methods of education and this method has a long history among all people and nations by using this reasonable method, Holy Quran opened the path of some facts to mankind. And in various topics such as the hypocrites and their role in Islamic society, it showed their superficial and inner personality by representing some example in Al-Baghara, Al-Ahzab, and Al-Munafighoon Suras. Since analogies related to hypocrites are various in historical revelation era, it is natural that they should have congruency and a firm semantic correspondence by their sharing in the hypocrites and the perception of this congruency depends on two matters: Analysis of political and cultural environments in revelation era by referring to the dignity of verses' revelation with analogies. In-contextual study of verses such as the relationship of the verses with examples by former and later verses and finding key concepts that consisted of the main message of analogy. And keep us from the risk of superficial thinking. Based on the above structure, carried investigations firstly show that since various analogies are related to a subject that has different dimensions and aspects, therefore every analogy is stating a certain dimension of the hypocrites. Secondly, by considering the political and cultural environment of revelation era and chronological order of verses' revelation by observing inductive logical revolution, holy Quran, in representing these analogies, has reached from insignificant analogies to general analogy.

**Key words:** Quran, Analogy, Hypocrites, variety, congruency

## Procedure

One of the common methods in Quran for the scientific and practical guidance is the application of the analogy for facilitating perception or deepening his religious beliefs by applying variety in representing example.

Like other verses of Quran, verses with example have a firm relationship with together as if there was a "conceptual correspondence" between them. Verses' conceptual correspondence towards each other can be resulted from the sudden revelation, being's wise ordering or their thematic relationship. The way that set of Suras and verses of Quran as a cohesive and unit set and as a whole, with interrelated components, are observing each other, this "unit total" can have smaller components and those ones can have subsets that its subset is nothing but related verses with certain subject. Hypocrites' subject is among the considerable issues in Quran that include a subset more than 300 verses (Lashin, 1984).

It is natural that the meaning of these verses are like each other and for this semantic correspondence, they are linked to each other and form a single set. Holy Quran, among verses related to Quran, has dealt with illustrating their conceptual and practical status by revelation order in Al-Baghara, Al-Ahzab, and Al-Munafighoon by mentioning to various analogies.

Now there is a question that what kind of logical relationship is between them?

Analogies' variety is representing what items and what relationship is between them with the historical era of revelation age?

There are issues that a part of mysteries and hidden wisdoms in applying various analogies by analyzing political and social environment of revelation era and also analyzing in-textual verses. Faction diversion process in prophetic mission era which its outside bases were provided by the Prophet's migration to Medina damaged newly-established Islamic society until his death that being informed of its dimensions and works requires detailed discussion that more information will be gotten by referring to interpretations and historical books as well as some books written about the hypocrites.

## INTRODUCTION

In sixteen Suras such as Al-Baghara, Al-E-Imran, Al-Nisa, Al-Maeda, Al-Anfal, Al-Tawba, Al-Hajj, Al-Noor, Al-Ankaboot, Al-Ahzab, Muhammad, Al-Fath, Al-Hadid, Al-Mujadila, Al-Hashr, Al-Tahrim, alternately, and in Al-Munafighoon, perfectly, except of its three last verses, Holy Quran has mentioned to the negative role of hypocrites in Islamic society and by mentioning to qualities and mental characteristics also their connection with the disbelievers, and the Jews of Medina has stated briefly and comprehensively.

In this study, what we are trying to analyze is the reliance on the analogies that Quran has presented during historical revelation era and also based on the events that this group has provided in the Prophet society to clear their lives and aspirations and their connection with the Prophet and Muslims and keep Islamic society from the destructive danger of "discrepancy and doubt" in the truth of Islam and prophecy.

All related verses to "Hypocrites' Analogy" in Quran were stated in Medinnan Suras because of the historical revolution of this group and their evolution. And based on the "geometry and discussion structure", we arrange the explanation of these relationships between these analogies based on the Suras' revelation order and finally analyze them.

Analysis of analogies based on the Suras' revelation order-not included in the book-will help us to be more familiar with time transposition of these analogies, process of political and social revolutions prevailing on the revelation era environment and the reason to apply various analogies of the same subject and their relationship to each other.

### ***Geometry and Discussion Structure***

To better and deeper understanding of the analogies that Quran has presented about the hypocrites, it is necessary to arrange the shape and form of the discussion in a way that assist us in achieving that goal until avoiding margins and by observing the logical course of discussion, its results will be become more tangible.

#### **A. Extra-textual Analysis of Verse:**

Considering political and social environment and atmosphere prevailing on the revelation time of discussed verse, taking assistance from external factors such as revelation status to obtain more accurate details than theme and content of analogy and the reason to use it are among it.

#### **B. In-textual Analysis of Verse:**

Analytical and in-textual a view by considering analogy and its relationship with previous and next verses, finding verse's key concept that play the main role in presenting the image of hypocrites and analogies' original message.

#### **"Faction" Terminology:**

Among meaning that "Ibn Manzour" has quoted for "faction", two meanings are considerable:

1. From the root "Nafagh" (نفق) that means a hole or hollow created in the ground to hide something in it. So hypocrite is called a hypocrite due to hide his disbelief.
2. It has been originated from the root of "Nafegha" (نافقا) and this word is a noun for one side of rat's nest, i.e. the rat creates a hole like a tunnel in the ground to make his nest and then he hides the hole with soil and this entrance door of rat's nest is named "Ghasea" (قاصعا). Then he makes another hole in other side to exit from it but it doesn't reach to the ground surface, leaving a thin layer of it that nobody can be informed of his departure. And this exit path of rat's nest is called "Nafegha" (نافقا). So by making such a nest, rat can enter into from one side and exit from other side when he is encountered with a danger. Also hypocrite enters into Islam from a door and exits from other door. (Ibn-Manzour, 1987).

### ***"Proportionality" Terminology***

#### ***Proportionality***

The existence of proportionality and relationship between two persons or two things and in innovative term it means "Moraat Al-Nazir" (Dehkhoda, 1995). In its general meaning, the word proportionality consists of any kind of connection, continuity, and close relationship between two things that causes the formation of a systematic collection.

### ***Hypocrites' Analogy in Quran***

#### ***Astonished and wandering in Night Darkness***

Their example is like one who kindled a fire, and when it lit all around him, Allah took away their light and left them in darkness. They could not see. Deaf, dumb, and blind, they shall never return. Or, like (those who, under) a cloudburst from the sky with darkness, thunder and lightning, they thrust their fingers in their ears at the sound of every thunderclap for fear of death, and Allah encompasses the unbelievers.

The lightning almost snatches away their sight, whenever it flashes upon them they walk on, but as soon as it darkens they stand still. Indeed, if Allah willed, he could take away their sight and hearing. Allah has power over all things. (Al-Baghara/17-20)<sup>1</sup>

### Extra-textual Analysis

Al-Baghara Sura is the first one that has revealed in Medina in terms of revelation order (Marefat, 1994) and its verses 8 to 20 are the first ones referring to the hypocrites, although, it is not stated to this subject.

But according to all interpreters, the characteristics described in these verses are coincident with the intellectual path of hypocrites in Medina (Ezzah Darvazeh, 2000).

So the first analogy in Quran about the hypocrites is their similarity to one whom:

a) In a dark night, there is a blazing fire but when he wants to use it to find his path, that fire will be extinguished suddenly by blowing the wind and he will be put in an absolute darkness.

b) Their comparison to a nocturnal visitor who is alone in the night with rain and heavy thunder and lightning of death.

c) So to protect himself from the deathful sound of thunder, he puts his fingers into the ears to appease himself.

"The second analogy is more eloquent than the first one because there are more reasons for their intensity of astonishing and fear, so it is stated as a posterior one, because they gradually went from easy to difficult" (Lashin, 1984).

By following two above analogies, God says that the hypocrites in that state of fear, stand up to continue their movement to the destination when a light is appeared and clear their around.

But when they are put in darkness again, they will stop in their place and wait for another light and while the dilemma of someone, sometimes put in the light and in darkness, is more than one who is always put in darkness.

(Sahalem).

Although most of the interpreters have believed that both analogies relate to the hypocrites.

But some of them like "Darraz" believe that:

The first analogy "their example is like one who kindled a fire" is the explanation of the hypocrites' status that was mentioned in the 6 and 7 verses of Al-Baghara Sura and the second analogy "or, like a cloudburst from the sky" is explaining the hypocrites' status and in terms of literary, its relation is arranged "involution and evolution" (لف و نشر) (Darraz, 1995).

Among two above comparisons, one verses has been stated as the parenthesis "Deaf, dumb, and blind, they shall never return" (Al-Baghara/ 18) that is considered as a kind of a prediction and demonstrates the final time of all those who have walked in the division path, and they will not return to the right path with this blindness, deafness, and ambiguity because they have closed all return directions to themselves and completely destroyed the reconnection bridge with right.

As it was mentioned in the part of "discussion structure", to get a better and deeper understanding of the first Quranic analogies about the hypocrites, it is necessary to put themselves in the political and social environment of revelation era and by being informed of those situations, being notified of the reason to apply such an analogy as the first Quranic analogies about the hypocrites.

"Ali Sahalem" writes about explaining the political and social status of Medina before the arrival of the prophet to that city, he says:

"After many years of conflict between the two tribes «Aus and khazraj», they were unanimous on the sovereignty of "Abdollah Ibn Abi Ibn saloul" because of his meekness and sagacity.

But by the arrival of prophet and his alliance between the two tribes Aus and khazraj and the Jews, the credit of "Abdollah Ibn Obay Ibn saloul" was gradually decreased (Sahalem).

In this case, the author of "Al-Tafsir Al-Hadith" writes:

Simultaneously, with the migration of prophet to Medina, khazraj tribe was seeking to prepare the preliminaries of coronation for "Abdollah Ibn Obay Ibn Selloul" and the arrival of prophet caused his despair and hopelessness of the situation so he become hateful of the Prophet.

Along with this problem, it is quoted in the historical traditions that in the Aus tribe there was a monk named "Abu-Amer" who was hoped to reach the rank of prophecy and by heaving the prophecy of Prophet Muhammad, also he was despaired of this position and became jealous and hateful of the Prophet (Ezzah Darvazeh, 2000).

<sup>1</sup> مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ (بقره/ ١٧)

صُمُّ بُكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ (بقره/ ١٨)

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ (بقره/ ١٩)  
يَكَادُ الْبَرْقُ يَحْطِفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مِشْوَاهُ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (بقره/ ٢٠)

The above historical evidences suggest that these analogies are more observing mental and psychical aspects of faction leaders in Medina, because when an alone person is put in dark of night, in the heavy rain along with the awful sound of thunder and deathful lightning, he will lost all his hope for salvation and will be afflicted with the absolute despair.

Because life preservers are not available for him and only events are sequentially around him that determine his fate.

So the hypocrites' leaders in Medina, especially "Abdollah Ibn Obay Ibn Saloul" who is considered as the main sample of this metaphor in revelation era, according to the political and social situation that had provided for himself, he was put in the disappointed and intimidating situation by the Prophets' presence in Medina and it seems that the early preliminaries of this anxiety and stress is related to the second Aqaba treaty that some of the people of "Aus and Khazraj" in Mecca and one year prior to the migration of the Prophet to Medina concluded a treaty and the closer the time of Prophet's presence, the more his anxiety and uneasiness; until by ignoring the tough ordeals of migration, the sun of prophets' existence set from the west of Mecca and rose on the east of Medina and was completely present among those who were enthusiastic for right.

According to the second analogy and by the definite presence of Prophet in Medina and setting in that city, faction leaders are in complete astonishment and they are not able to take any decision to carry out it because nothing is predictive for them, then they should be remained in complete wandering and waiting until they are informed about the presence of Prophet in Medina leads to where and how infidels, polytheists, and Medina Jews react.

Uncertainty is their first mental state in this situation especially for "Obay Ibn Saloul" that all political and social situations for his kingdom and coronation among the people of Medina had already been provided.

But now he sees that all his hopes and dreams have gone down and this is the hardest mental and emotional state for an ambitious man that he hasn't still tasted the sweetness of reputation and authority but he must experience its bitterness in his life.

So the above analogy is the best and the most beautiful one to draw the mental and psychical state of those who are encountered with the worst conditions against the hurricane of disasters and they are not able to take any decision except of astonishment and confusion.

According to sayyed Ghotb "this is a part of the wonderful way of Quran for visualizing carnal states and spiritual issues that seems as a tangible and visible scene" (Sayyed Ghotb, 1998, p. 46).

### ***In-textual Analysis of Verse***

One of the points that in the in-textual analysis of verse have been widely discussed is the problem of using singular term of "one" in the analogy of verse 17, "their example is like one who...." that the diseased Tabarsi has quoted five promises consisting of:

1. Although the word "one" is singular in term, it is plural in meaning.
2. In fact, it had been "those" and its last "N" was removed.
3. Its additional compound that is "followers", has been removed, i.e. it had been "their example is like the followers of one who....."
4. "One" does not refer to a certain person but it refers to sex.
5. There is not simile and analogy in persons.

But analogy refers to the hypocrites' status (Tabarsi, 1994).

Near to the fifth promise, there is the Zamkhashri promise that says:

"It means the story of hypocrites is like to kindle the fire" (Al-Zamakhshari, 1997, p. 192.).

Also, Javadi Amoli has accepted this promise and writes: "In these cases, the analogy of the unbelievers and the hypocrites' status is like items that have been explained in mentioned examples."

That is, a course will be compared to the other one and there is no discussion about singular or plural to require literary intricacy (Javadi Amoli, 2000).

It seems that with all literal justifications and interpretations and the proposed interpretation that above authors stated about the singular form of "one", its reason to be singular is remained and it is partly covered.

Is it better, in the explanation of the verse and with emphasizing on the "singular" form of "one", reach to the fact that Quran is trying to express it and there is no need to all justifications and interpretations?

It is clear that God has had a motive in describing the hypocrites' status with all their number and equipments and that the wisely motive will be answered just by applying the singular form of "one".

That is, Quran compares the wretched situation of the hypocrites in the nascent Islamic community with "one person" status, a person who wants to travel a path alone and reach to the destination in a dark night with the wind and heavy rain and also thunder and deathful lightning.

It means as a person is at the height of the panic and anxiety, the hypocrites have a similar status like that one person.

So applying the singular form of "one" is a wisely matter to show the height of panic and anxiety, wandering and confusion of the hypocrites.

And it is not answered with that literary justification and interpretation and wisely divine motivated interpretation and the truth of this comparison will be gone down in a hole of ambiguity and insufficiency.

Because psychologically, when the man is alone in darkness and heavy rain with thunder and lightning, his panic and anxiety is severer than being in the same situation with "same people" and the hypocrites' status was similar to the status of one person in that situation not some people. So applying the word «one» in a singular form accentuates this truth.

2) Proportionality: in explaining the relation between verses with examples with previous verses, two points should be considered:

a) In previous verses, God mentioned to two groups of people before the Prophet's invitation with their particular titles as «believers» and «unbelievers». When it comes to the third group, He has mentioned to them as relative name and said: «there are some people who say.... », then He mentions to some of their characteristics such as deceit and allurements, heart disease, corruption in land with the correction mask, humiliate the believers, and having the concealed relationship with the Jews of Medina and stating that we believe you, but for deceiving the believers we don't have any choice but verbal claim. That why God has not mentioned to them with the word «hypocrites» in the opening verses of the first Medinnan Sura may be firstly resulted from their presence at the beginning and they have not still had a reputation and coherent organization. So God has not liked to give them any value with a particular title. Secondly, on the one hand, God, for His general mercy, wants to notify them by hinting and mentioning to some of their qualities that we are not ignorant towards your status and behavior and on the other hand He warns the believers that a diversionary thinking is being formed and you should be careful to not fall in into the trap. Thirdly, God, for examination and respite tradition, gives them opportunity to take the right path and give away the conspiracies, if they don't take the right path and continue their aberrance, God will involve them in His deceit with applying gradual tradition and they will gradually go towards divine torture.

b) Another point is the hypocrites' mention or their qualities in later times in comparison to the believers and disbelievers that this is may be resulted from that firstly the advent of this group and this kind of thinking process in Islamic society was after the disbelievers, chronologically. Secondly, for God, the value of the hypocrites is lower than disbelievers because their inner meanness also their danger and those troubles that they had created for the Prophet and Islamic society were more than disbelievers. So, according to their deeds, they are in a worse place in future life. Based on this, in comparison to the disbelievers, they have chronological and human rank recency, so God says about them: "the hypocrites will be in the lowest place of the fire, you will not find a helper for them" (Al-Nisa/145)<sup>2</sup> But the relation between verses with analogy with the next verse that is the conclusion of introducing three groups of people who are invited to the Prophet is that human gives out the worship of anything but God, whether soul or external idols and turns to the reasonable obedience that is the worship of his/her creator (God), and makes the guidance path of the luminosity of Quran easy and smooth by acquiring virtue and benefit from it.

Key Concept: It seems that the key concept of analogy is the same as God's prophecy and prediction that is stated about the hypocrites and He expressed it between two analogies and said: "deaf, dumb, and blind, they shall never return." And He reminds that anyone who chooses the hypocrites' attitude and takes it as his behavior and deed base, to some extent he takes this attitude, his possibility to return will be decreased to that extent and he reaches to a level that due to the loss of all moral and human resources, he is not able to return, salvation and peace will be gotten only by acquiring virtue.

### ***The Status of a Moribund Person***

"Being mean towards you. When fear comes to them, you see them looking at you, their eyes rolling as though they were on the point of death. But once the fear departs they assail you with their sharp tongues, being greedy to pass good things. Those have never believed; Allah has annulled their deeds. That is easy for Allah." (Al-Ahzab/19)<sup>3</sup>

Extra-Contextual Analysis of Verse:

According to the author of «Al-Tamhid», Al-Ahzab sura is the nineteenth Sura of Quran in terms of revelation order and it is the fourth Sura that is revealed in Medina (Marefat, 1994). Since the hypocrites' qualities and their mental and psychical states before the revelation of Al-Ahzab Sura, and by considering the revelation order in Al-Baghara, Al-Anfal, and Al-E-Imran Suras based on their performance in this time, are defined and introduced, there are no place to their concealment and their mind were known with their oppositions and incorrect reactions towards the Prophet and Muslims. To get more and deeper perception of analogy, it is necessary to be familiar with the political and social environment of the revelation era of verse with analogy. About the dignity of the revelation of Al-Ahzab Sura, deceased Tabarsi says: "this Sura was revealed

<sup>2</sup> إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا (النساء/١٤٥)  
<sup>3</sup> أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُمْ بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا (احزاب/١٩)

about Abu Suffian Ibn Harb, Akramat Ibn Abu Jahl, and Abu Al-Avar Sollami." They entered Medina after Ohod war with a safety gotten from the Prophet and went to the chief of the hypocrites of Medina, Abdollah Ibn Obay Ibn Saloul, then by the association of «Abdollah Ibn Sad Ibn Abi Sarh and Tomat Ibn Abiragh» entered upon the Prophet. They told the Prophet: O Muhammad! Desist from the backbiting of our Gods: lat, uzza, and manat, and say that these idols intercede the worshipers, in this case we leave you and your God. This speech and suggestion was heavy for the Prophet and Omar Ibn Khattab asked the Prophet to permit him to kill them, the Prophet said: I have protected them. So he ordered to expel them from Medina (Al-Tabarsi, 1994). Also, the author of «Maalem Al-Tanzil» has narrated this evidence in the dignity of the revelation of Al-Ahzab sura (Al-Baghavi, 1984). In addition, the time of Al-Ahzab revelation is the year when Khandagh war was occurred i.e. the fourth year of hijra (Al-Jaberi, 2009). According to the political and social environment of revelation era, it seems that the verse indicates two main points: a) to show the intensity of fear that the hypocrites were involved in it because of the certain occurrence of Ahzab war. So, long ago, they were seeking to dissuade the Prophet from defense and victory in war by adopting a self-interested and mutual way to stabilize their political and social position among the heads of disbelief and polytheism of Mecca and also the Jews of Medina on the one side, also on the other side they wanted to boast of their influence on the Prophet and in this way get a position and attract peoples' eyes towards themselves. While the wisely decisive decision of the Prophet, based on the rejection of the heads' will of disbelief and polytheism and defense and resistance, undermined their position and made them at the crossroads of doubt for their presence or absence in the battle along with the Prophet and the Muslims.

b) Another point is that not only the hypocrites were mentally afflicted with intense and deathful fear but also in terms of public trust and politically they were in a dying state. Because their absence in the jihad were purely defensive and the invitation of others by them without the association of the Prophet and his followers made the siege ring, mental, and political ring tighter on them, therefore, they had no choice but total political isolation. With wrong political positioning entered a marsh that the more they were trying, the deeper they go into it.

In-textual Analysis of Verse:

### **Inner Analysis**

In this analogy, the word «Ashehhat» that means greedy and being avid in grudging has been used two times (Al-Raghib, 2007) and it shows the intensity of avarice and overall hatred of the hypocrites towards the Muslims especially the Prophet. What a man, of avarice and hatred, evinces in practice from himself shows his illiberality limit and restrictive attitude in the prevention of charity for others. In the first stage of «avarice», especially, «Abdollah Ibn Obay Ibn Saloul», in addition to his refusal in participating in battlefield, he was seeking to provide the defeat introductions for Muslims with full force against all blasphemies by forbidding people to associate the Prophet in Ahzab war. But in the second stage of «avarice», after the Muslims' victory, impudently, when it was the spoils' division time, sometimes they said ironically and seriously: Allow us to share, please share with us, because we were with you! (Al-Syooti, 1994). While they were the most cowardly people in participating in battlefield; when they were looking at the Prophet's face for his decisive decision, their face was looked like a moribund person who was dying and their eyes' movement showed their fear intensity of war occurrence and so Quran represented the most beautiful image to describe their mental state of war and an intense fear that they have afflicted with it by applying this phrase «you see them looking at you, their eyes rolling as though they were on the point of death» and this is the mental status of all those who have a self-interested approach to religion and consider it as means of livelihood and their worldly life with all its dimensions.

2. Proportionality: the study of verses before the analogy suggests that after the sureness of war occurrence and Muslims' readiness to defend, the hypocrites tried to by using different topics such as intimidation, providing causes for seeking excuses to some unstable persons in belief, and finally by hidden and apparent request of some people to invite them towards themselves also they said that join to us because the participants in battlefield are little and you benefit nothing but defeat, they unfurled the faction flag and they were waiting for the Muslims' defeat. So, after stating an analogy in describing their fears, Quran says that: even after hearing the news of the Muslims' victory, they were beating the denial drum and said: the enemy has not still gone and even they thought that if the enemy go back and attack us again, what we do and where we go to take refuge. Then, Holy Quran answers them: the believers that their overall pattern is the Prophet and believe to Allah and the Last Day when they are encountered with the enemy, they will be confident that God and the Prophet's promise is true and their faith will be increased. The conclusion is that two completely opposite attitudes i.e. faith and faction have two conflicting effects on individual and social life of human beings.

### **Key Concept of Verse**

The key points of the verse is that the hypocrite is not believer and faith is not collected with faction and so it told the hypocrites warningly that God corrupted your deeds and you should not be hopeful to take any rewards in resurrection. Of course, verbal view of discussion about the corruption of the hypocrites' deeds is

different. Some believe that the act of the hypocrite is void from the beginning because his intension is not God (Al-Tabatabaee, 1996). And «Al-Maraghi» writes in his interpretation «those who did not acknowledge God and His Prophet and they did not work for God, so God nullified their deeds and destroyed their remuneration and put it as «Haba Mansouran»<sup>4</sup> because they were hypocritical (Al-Maraghi, 1997).

### ***Useless and Dry Woods***

When you see them their bodies please you, but when they speak and you listen to their sayings, they are like propped up timber. Every shout (they hear) they take it to be against them. They are the enemy by way of them. Allah kills them! How perverse they are! (Al-Munafighoon/ 4)<sup>5</sup>

### ***Extra-textual Analysis of Verse***

This Sura is the sixty-fifth Sura of Quran based on the order-revelation and among the Medinnan Suras is the nineteenth one that is revealed in Medina (Marefat, 1994). Al-Munafighoon Sura, as its name shows, all its verses, but the last three verses, had related to this diversion revolution in the Islam history, it is the last comparison that Quran has applied for this group that shows the last degree of their fall. «In this Sura, God mentioned to the severest attacks for the hypocrites and by quoting promises and their dangerous positions towards the Prophet, and immigrants (muhajirun) has warned the Muslims to be careful towards their danger and all verses of this Sura may be revealed suddenly or at least, its opening verses relating to the hypocrites may be revealed at one stage and next verses warning to the Muslims may be revealed in the next stage» (Ezza Darvazeh, 2000). Most interpreters notified this point about the reason of revealing the opening verses of Al-Munafighoon Sura that after the Muslims' victory over the Jews, «Bani Al- Mostalagh» was returning that a conflict occurred between two persons of immigrants(muhajirun) and Ansar on the well of «Al-Moraysie» and «Obay Ibn Saloul», the hypocrites' chief, was trying to stimulate Ansar against immigrants by abusing of the occurred opportunity and he said about the Prophet sarcastically «when we come to Medina, those who are more honorable will expel ones who are more abject.». «Zayd Ibn Argham» who heard this speech entered upon the Prophet and quoted it. The Prophet became sad and called «Obay Ibn Saloul». But with the intervention of some elders of Ansar by saying that Zayd is young and heard erroneously, riot was temporarily ended. The prophet immediately ordered the caravan to move. When the caravan reached to Medina, «Zayd Ibn Argham» stayed at home for being falsely accused. And Abdollah, son of «Obay Ibn Seloul» true companions of the Prophet, prevented his father to arrive in Medina to say him who is honored and who is humiliated but the problem was solved by the Prophet's permission. Then, the revelation angel revealed to the Prophet and sent down the opening verses of Al-Munafighoon Sura and confirmed that «Obay Ibn Seloul» and his companions is liar and also confirmed that «Zayd Ibn Argham's news was true. ». By revealing these verses, on the one hand, the Prophet allowed Zayd to come and said: «O young man! Your tongue said truth, your ear heard well, and your heart memorized well in what you said. » On the other hand, some of the leaders of Ansar asked «Obay Ibn Saloul» to go to the Prophet and used to seek forgiveness from him. But «Obay Ibn Saloul» refused them and said: you told me believe in that which is revealed and I took it, pay the obligatory charity and I paid, and now nothing is left that I go before Muhammad and worship him; after refusing to ask forgiveness, he was afflicted with a disease and died (Al-Tabarsi, 1994). Also, the deceased Ayati in addition to quote the above incident and assign it to the days of returning of war with the Jews of «Bani Al-Mostalagh», he finds this incident related to the month of Shaban from the sixth year of hijra (Ayati, 1984).

1) In-textual Analysis of Verse: In Al-Munafighoon Sura, in describing the hypocrites' features, God mentioned to all their outward and inward qualities and criticized all them at once and He left nothing hidden from them and it shows that they were severe enemies against the Prophet and even it is gotten from «Obay Ibn Seloul», the hypocrites' chief in Medina, and his companions that «they showed impudence in the highest degree and applied the most incorrect words and phrases about the Prophet before the eyes of some people» (Ezzah Darvazeh, 2000). And it was considered as a major risk for political-social conditions of Medina and to put in order the social life of people. Although, on the one hand, these problems show meekness and tolerance of the Prophet because according to «Tantavi», firstly, the Prophet bore all the hypocrites with their unfaithfulness. Secondly, when the son of «Obay Ibn Saloul» i.e. «Abdollah» wanted to kill his father, the Prophet prohibited him and explained its reason that: by doing this, people will say that Muhammad kills his companions (Tantavi, 2004). To make clearer the hidden aspects of this analogy to ourselves and to make more visible its effect on disordering of the hypocrites' community, it had better refer to the interpretation books and analyze the inner individual components of verse. In this analysis, due to the important role that «Obay Ibn Saloul» has had in leading the hypocrites' caravan, his personal qualities is more than important the rest.

a) The first interpretation that God has applied in the verse with analogy about the hypocrites is that He addressed to the Prophet and said: «their bodies please you», Ghortabi, in his interpretation about «Obay Ibn

<sup>4</sup> هَبَانًا مَنْشُورًا  
<sup>5</sup> وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُسَنَّدَةٌ يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ قَاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ (المنافقون/ ٤)

Saloul» quoted from «Ibn Abbas» says: «Abdollah Ibn Obay Ibn Saloul was a handsome, athletic, healthy, beautiful man with an eloquent and expressive tongue and if he said something, the Prophet listened to him» (Ghortabi, 2001). Perhaps the surprise of the Prophet was from this that O God! Why a person that has outward perfections and social status are void of human virtues and inner perfections.

b) The second interpretation is that «but when they speak and you listen to their sayings», that the Prophet listened to them and even in Al-Tawba Sura, verse 61, it is stated that: and there are others among them who hurt the Prophet saying: "he lends an ear (to everything). "Say: "he lends an ear of good for you." (Al-Tawba/61)<sup>6</sup> To be aware of this Prophet's feature and his good ear to listen to the hypocrites' statements, it had better to know that «Obay Ibn Saloul» submitted to Allah in the second year of hijra after the victory of Muslims in Badr war and after it, he and his companions were participating in prayers on Friday and were arising among the population and on the one hand, he was talking about his position and dignity of himself and his tribe at the presence of the Prophet, on the other hand, he praised the Prophet and said: O people! He is the messenger of God and among you. You are beloved and cherished by God due to him, so help him and listen to him and follow (Al-Hamidi, 1989). So, on the one hand, this phrase «but when they speak and you listen to their sayings» was trying to blame the hypocrites and on the other hand it shows that the prophet, with his wisely patience, listened to the most deceitful statements of people and their most treacherous to leave no excuse for them to escape and run away from God's religion and God's argument will deliver an ultimatum on them from all aspects.

c) The third feature that God has stated with the most beautiful comparison, the most comprehensive and appropriate form for the hypocrites is that these are like «useless and dry woods» that have being leaned against the wall for their uselessness. In explaining this comparison, each of these scholars and interpreters have noted some points according to their specific nature which are reflective: in explaining the aspects of such a comparison, «Abd Al-Rahman Al-Maydani» writes:

1) they didn't participate in the Muslims' meeting where the Prophet participated but they leaned to the wall from the far to show their presence outwardly and their intension was not listen to the Prophet and to use his speeches.

2) Because they were arrogant and selfish people, they were always trying to take a specific place for themselves and avoided to communicate with all people.

3) They didn't listen to the Muslims' meeting that was held for advising and chanting Quran because their heart was like a useless and dry wood and they did not believe in the principles of religion teachings (Al-Meydani, 1993).

It seems that the above explanations show a report of some certain behaviors of the hypocrites before the revelation of Al-Munafighoon Sura and it is also true. But besides the mentioned points, there is a wisely motive hidden behind this comparison that it must be considered. Namely, the verse is trying to say that the hypocrites have lost all their capacities and human faculties and have fallen to the lowest degree of existence ranks that is «inanimate object». So at the end of this comparison, God has drawn an invalidation line on their guidance possibility by using this phrase «God kills them» and that prediction that He has represented in the first Medinnan Sura i.e. Al-Baghara and in the first comparison that He has applied about them and said «deaf, dumb, and blind, they shall never return», in Al-Munafighoon Sura, He described that reality in other comparison and represented it in a beautiful form.

Another point is that the above comparison is trying to represent the political psychology image in the social life of the hypocrites and on their peak there is «Obay Ibn Seloul». And the philosophy of that comparison will be clearer by studying the political-social life of this person. That is as a dry wood was useless to use, they leaned it to the wall to burn it at the appropriate time, also, «Obay Ibn Saloul» and his companions in Medina, due to their hypocritical actions, contradictory behaviors, and troubles that they had provided for the Prophet and the Muslims, were put in the political-social isolation that even «Obay Ibn Saloul» had not any dignity not only in the community but also in his house because wanted to kill his son and if the Prophet had not prohibited him, he would have killed his father.

That is a person that all his necessary requirements had been provided to reach to the kingdom and coronation in the middle of the Prophets' migration, after several years he reached to a point where he had no position politically and socially and for an ambitious man, this problem has psychically put the heaviest mental stress and it is considered as the most bitter moments of his life. So according to Tantavi, after the revelation of Al-Munafighoon Sura and losing all his political and social and family positions, «Obay Ibn Saloul» was afflicted with the mental and physical disease and died (Tantavi, 2004).

Of course, this inevitable fate belongs to all those who want to be beloved between two groups by putting themselves at the border between atheism and faith and if one of two groups won, they immediately would join to the victorious group while do not know this process will not always continue.

<sup>6</sup> وَمِنْهُمْ الَّذِينَ يُؤَدُّونَ النَّبِيَّ وَيَقُولُونَ هُوَ أَذُنٌ فَلَّ أَذُنٌ خَيْرٌ لَكُمْ يُؤْمِنُ بِاللَّهِ (توبه/٦١)



d) The last feature that is mentioned about the hypocrites in this verse is «every shut they hear» they take it to be against them. The author of «Maalem Al-Tanzil» states about this feature of the hypocrites that: one of its reasons was that they had the fear that may be a verse or a Sura is revealed and makes clear their inner and become completely ashamed or their blood is lawful (Al-Baghara,1984). Of course, feeling «self-accusation» from the hypocrites shows the amount reduction of mental safety in Medina and this was resulted from their betrayals, perfidy, and unfaithfulness that the field was gradually narrowed for them. So any sound that was arisen in Medina and it was showing the occurrence of an incident, they were the first ones that put themselves at risk of their suspicion. The example of that thief who robbed for several times, that after it and by any robbery that take place in his life, he makes himself ready to answer the security forces' questions. Also, the hypocrites who were enemies in the garment of friend towards the Muslims in Medina, they accused themselves mentally and were always anxious.

3. Proportionality: in the verses before the comparison, according to the role that the hypocrites and their head «Abdollah Ibn Obay Ibn Saloul» and his friends played for creating conflict between the Muslims of Ansar and immigrants, God, firstly, mentioned to their lying feature in accepting prophecy of the Prophet to treat this mental and spiritual illness that weakened the social power of the Muslims, then by stating that their oaths are nothing but a shield to continue their hidden works, says that they have lost the opportunity to return to the Muslims by repeating these seditious behaviors and are not able to perceive the facts and do not hope them to submit to Allah. In this regard, by mentioning an analogy, their inner reality was revealed for the Muslims by comparing with «useless and dry wood» that they have not the plasticity property and said: they are your enemies, be wary of them.

In the verses after the analogy, in stating their reason to refuse forgiveness and losing faith fields, it has mentioned to have the spirit of pride and arrogance and would ask the prophet not to seek for their forgiveness because they are afflicted with interior extreme immorality. That is they have afflicted with lie towards what they don't have i.e. believe to the prophecy of the Prophet and they are arrogant towards what they have from material resources. So, one who is between the fence of lying and pride and is not willing to change his beliefs, do not hope to save him.

Key Concept: perhaps it can be said that the key concept of verse is this phrase «they are the enemy be wary of them».

When divine revelation testifies that one or ones are enemy, firstly, it is confirmed that these persons are not returnable. Secondly, you should always be careful with their positions, actions, behaviors, reactions, and their interactions with others because the enemy will never leave his enemy safe and every moment he is trying to plan against him. So the Muslims be intelligent and smart in their reaction with the hypocrites and making such a wisely attitude on a variety of individual requires a continuing and various cultural work. Because the believers are not the same in degree in terms of faith, perception, intelligence, political and social awareness, and also divine motives. Another point is that the hypocrites are worse than devil in hostility and hatred towards the believers. Because the devil showed his enemy by saying: he (Satan) said: 'I swear by your might, that I will seduce all of them (Sad/82)<sup>7</sup> and he was courageous to announce it clearly while the hypocrites have not been brave and despite of their inner intention, they are pretending friendship and relation with the believers and therefore, in the first Medinnan verses before presenting the first analogy about the hypocrites, Quran has warned and stated about their lying feature in their fraternization with the believers and says: when they meet those who believe, they say, we, too believe. But when they are alone with their devils, they say to them: we follow none but you; we were only mocking (Al-Baghara/14)<sup>8</sup>

## CONCLUSION

The following results are obtained by the analysis that was done about the related analogies to the hypocrites based on the Suras' revelation order and political-social conditions of revelation era:

1) Applying analogy in Quran shows that there is a firm and complex relation among our awareness of political-social environment of revelation era and awareness of hidden facts behind words that are represented as the analogy. That is, on the one hand, to be more familiar with analogy, we should be informed of the revelation era conditions or its examples by studying the dignity of verses' revelation and on the other hand, we should be careful to be safe of falling into the trap of superficial thinking and the way to get rid of this risk is the use of key concepts of analogy. It helps us to go beyond the time and place and Quran's immortality be saved.

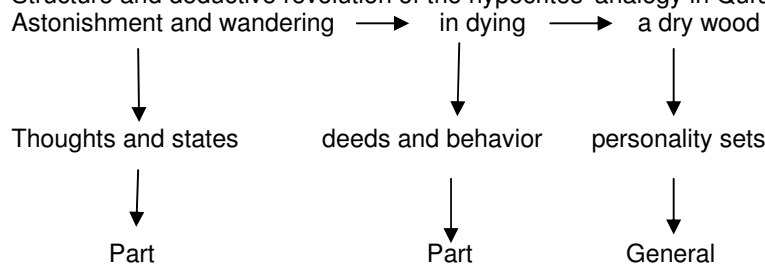
<sup>7</sup> قَالَ فَبِعِزَّتِكَ لَا غَوِيَّ لَهُمْ أَجْمَعِينَ (ص/٨٢)  
<sup>8</sup> وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَؤُونَ (البقرة/١٤)

2) The variety of examples, appropriate with dimensions and spiritual and intellectual cases (the hypocrites) and their deeds and behavior have been during the historical period of revelation and Quran has passed a completely logical deductive revolution in presenting these analogies. That is it has gotten a general analogy with two detailed analogies. In representing an image of them according to the political, social, and cultural environment of revelation era, at first, it has described their status and thoughts by representing an analogy in al-Baghara sura and mentioned to their confusing and wandering status before the Prophet's invitation. In the second stage, and in Al-Ahzab Sura, it described their negative deeds against the Ahzab war by a succinct analogy and in the third stage that is the last analogy about the hypocrites, it has described their personality as a dry wood and as a comprehensive affair and this problem had exactly been appropriate with historical revolution of the hypocrites' emergence and their attitude and reactions before the Prophets' invitation.

3) The analogies related to the hypocrites, there are secret points to portray human weaknesses and are not allocated to time, place or certain tribes. So the main backgrounds of faction are humans' heart and mental illness such as obstinacy, right aversion, jealousy and malice, seeking power and fame-seeking, cowardice and profit-seeking, partial view, and thinking in present time.

4) Examples include a certain message in themselves while they are in common with the hypocrites, studying the key concepts in every example, represents reason and variety aspects in examples.

Structure and deductive revolution of the hypocrites' analogy in Quran



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